

VI.—*Further Notes and Drawings of Bactrian and Indo-Scythic Coins.**By JAMES PRINSEP, Secy., &c.*

Various causes have prevented the continuance of my imperfect notes on the numerous and highly curious coins which have passed under my inspection, since I last ventured my observations on the KANERKOS and KADPHISES group, as connected with the Manikyála Tope. Want of leisure to attempt the engraving of so many plates, and the desire to profit by a farther collection, of which I had received notice from Shekh KERÁMAT ALÍ', but which has not yet reached me, were among the principal causes of my dilatoriness. Some little deference however was also due to many of my subscribers, who complained, that I was deluging them with old coins ! Having at length found time to engrave the first six plates of my proposed series, in elucidation of the principal new coins of Dr. GERARD's, KERAMAT ALÍ's, and Gen. VENTURA's splendid discoveries, I cannot refrain from putting on record the little I have to say regarding them ; the rather as we may soon expect to hear from Paris of the reception General VENTURA's collection has met from the savans of that city, many of them so eminent for this branch of enquiry ; and we are, on the other hand, expecting a fresh memoir from Mr. MASSON, which might anticipate some of the discoveries I would fain claim for myself, in this fair and highly interesting game of antiquarian research ! Little indeed can I claim as my own, save the labour of classifying the coins, as they have come down at successive intervals—two or three hundred from KERA'MAT ALÍ, forwarded through Captain WADE ; then as many more from the late Doctor GERARD\*, brought down by MOHAN LÁL, who assisted him in procuring them ; and lastly, the rich spoils entrusted by Gen. VENTURA to the Chevalier ALLARD for conveyance to Paris. The careful examination of the whole has brought to light the names of several princes unknown to history, and some few not included in the very curious and novel list of Mr. MASSON, published in the 3rd vol. of this Journal. It has also enabled me to appropriate to their right owners many of the coins of Lieut. BURNES and other collectors, engraved in former plates : further, it has furnished me a clue to the Bactrian form (if we may so call it) of the Pehleví character, which is found on the reverse of many of these coins ; and lastly, it has lain open a perfect link and connection between what we have hitherto called the Indo-Scythic

\* The death of this zealous and indefatigable traveller has not yet been recorded in these pages. I trust that his brothers, whose labours have always been equally prominent in the cause of science, will favour me with the materials for a worthy obituary of their lamented brother.

coins, with corrupted Greek inscriptions, and the Hindu coins attributed with reasonable certainty to the Kanouj dynasties, immediately anterior to the Mahomedan irruptions of the 11th century. In a few more years we shall doubtless have the whole series, from the time of ALEXANDER downwards, fully developed :—at present in these detached notices we can expect to do no more than hazard fresh conjectures, and wipe out former errors as we advance.

There are but few authors to assist us in our task, and the passages from them have been so often repeated, that it will be unnecessary again to quote. Neither BAYER's work nor the Baron DE SACY's are in our library : but, I have to thank Professor WILSON for kindly sending me sketches made by himself of the Bactrian coins, depicted in the former author, and in SESTINI and VISCONTI, several of which I am able to recognize. Of individual friends, who have favored me with their aid in furnishing specimens and information, I cannot omit mentioning Captain C. M. WADE, Dr. SWINEY, and Col. STACY\* : the services of the latter numismatologist will be more fully appreciated when we come to talk of Hindu coins. In Bactrian, the field is of course less open to collectors on this side the Satlej ; yet not a few very fine coins have been picked up even within the limits so successfully run over by Col. TOD himself.

The coins of the two first princes of Bactria, by name THEODOTUS the I. and II. are yet unknown ; perhaps they never struck money, but were content with the Syrian currency then prevalent. With EUTHYDEMUS begins our collection—a purely Grecian coinage, bearing only Greek inscriptions, and, as far as hitherto known, all of silver. The coins of DEMETRIUS are more rare, but equally beautiful with those of his predecessor, and supposed father. HELIOCLES, the prince introduced on the authority of VISCONTI, will, I think, turn out to be our AGATHOCLES. With MENANDER begins the system of native legends on the reverse, which is followed up without intermission throughout the whole series to the barbarous KADPHISES. Some only of the coins of EUCRATIDES have a Pehlevi legend, as will be hereafter explained.

As the majority of the coins now to be introduced have these native legends on the reverse, it will better enable us to describe them if we begin by explaining what we have been able to make of the alphabet of this native language ; which, from its marked difference from other types of the same character, I have ventured to term *Bactrian-Pehlevi*.

\* Of Indian coins, my list of donors would be considerably swelled ; but it would be too like ostentation to enumerate them in this place.

Mr. MASSON first pointed out in a note addressed to myself, through the late Dr. GERARD, the Pehleví signs, which he had found to stand for the words *Menandrou*, *Apollodotou*, *Ermaïou*, *Basileos*, and *Soterós*. When a supply of coins came into my own hands, sufficiently legible to pursue the inquiry, I soon verified the accuracy of his observation; found the same signs, with slight variation, constantly to recur; and extended the series of words thus authenticated, to the names of twelve kings, and to six titles or epithets. It immediately struck me that if the genuine Greek names were faithfully expressed in the unknown character, a clue would through them be formed to unravel the value of a portion of the Alphabet, which might in its turn be applied to the translated epithets and titles, and thus lead to a knowledge of the language employed. Incompetent as I felt myself to this investigation, it was too seductive not to lead me to an humble attempt at its solution.

In Plate XX. are contained the whole of these corresponding legends, Greek and Pehleví, collated from a very numerous collection, and deemed to be of sufficient authenticity to be assumed as the data of this inquiry. At the risk of being thought tedious, I will proceed to detail, letter by letter, the authority upon which each member of the new alphabet is supported.

1. *ʔ, a*. No less than four names, viz. *Apollodotus*, *Antimachus*, *Antilakides* and *Azos*, commence with the Greek *alpha*, which in all four cases is represented by the Pehleví character *ʔ*. To this, therefore, there can be no reasonable hesitation in ascribing the value of the initial *a* or *alif*, although it will be seen presently, that there is another *a* more conformable with the ordinary Pehleví *a*. It must be remarked that the present letter only occurs at the beginning of words.

2. *ʔ, e*. Two names, *Ermaïos* and *Eucratides*, begin with the *epsilon*, and are found in the Pehleví to have equally the initial *ʔ*; this, on consideration, may be a variation of the initial vowel above given, to endue it with the sound of *e*. Another form of the same letter *ʔ* occurs in one or two cases, expressing *u*; but the examples of these being too few to inspire certainty, I merely throw out the remark as a conjecture of analogy with the application of the initial *alif* of the Persian.

3. *ʔ, o*. The next circumstance of note is, that every word, without any exception, ends in the letter *ʔ*, sometimes written *ʔ*. The latter may perhaps be called the finished or capital character, bearing an analogy to the Devanágari letter, which is completed by a stroke on the top, as this is by one below: for we shall find that most of the other letters admit of the same addition. *ʔ*, then, I have supposed to represent the terminal *ʔ h* of the Hebrew; or the short *omicron* of



the Greek, chiefly because I find upon the later series of coins bearing native words in Greek characters, which I described in my last Essay, (JOURNAL, III. p. 436;) that every word there ended in *o*; and, as I then remarked, M. BURNOUF explains that sound, in the *Zend*, to be the constant representative of the masculine nominative termination of the Sanscrit *as*, or Greek *os*.\* The letter **Փ** never occurs in the middle of a word, as far at least as my experience proves. Some resemblance exists between it and the *Zend o*; but no letter in the known *Pehlevi* alphabets can be compared with it.

4. **Ս** or **Կ**, *m*. Of this letter we have three examples; one initial in *Menandrou*; two medial, in *Ermaiou* and *Antimachou*: there can be no doubt therefore of its being equivalent to *m*; although it differs essentially from all the recognized forms of this letter in the *Pehlevi* alphabets of sculptures and coins. It should be remarked, however, that in the case of *Menandrou*, it is affected with a vowel mark, **Ս**; which, for reasons afterwards to be brought forward, I suppose to be the short *i* or *kasr*. Sometimes a dot is seen under this letter, which may have the power of some other vowel, probably the short *a*.

5. **Ա**, *z*, *j*, or *y*. This letter occurs in *Azou*, **ՄԱՂ**, and in *Ermaiou* **ՄԱՍԿ**: wherein it represents the sound of *z* and of *y*. It is analogous therefore to the Sanscrit **य**, which is pronounced both as *j* and *y*. The Greek and the Hebrew have only the letter *z* for the former sound. Nothing like this letter is found in the other *Pehlevi* alphabets, in the same position.

6. **Բ**, *p*. Of this character, two examples are found; one in *Apollo-dotou*, **ՄԲԼԻՄ**; the other in *Philoxenou*, **ՄԷԿԻԲ** where it probably stands in lieu of the aspirated *p*.

7. **Ն**, *n*. Of this letter we find instances in *Menandrou*, **ՄՆՍ** (*Minano*?) and in the example of *Philoxenou* last cited. There are others less decided, and some uncertainty prevails through the apparent substitution occasionally of an *l* for an *n*. The *Pehlevi* alphabet of sculptures has nearly the same form of *n*.

8. **Դ**, **Ե**, **Զ**, **Է**, **Ը**, **Թ**, **Ձ**. In the Chaldaic, and its derivative alphabets, so much similitude exists between the characters representing *k*, *b*, *d*, and *r*, that it is sometimes difficult to distinguish them. On the earlier and more perfect coins before us, this difficulty is increased much by the circumstance of the dies having been cut by Greek artists, who were in all probability ignorant of the *Pehlevi* tongue, and who therefore must have copied carelessly from imperfect samples furnished

\* “ Dans les anciens manuscrits *Zend*, *ô* final représente la syllable Sanscrite *as*, comme en *Páli* et en *Prácrit*, . . . l'*ô* long se trouve d'ordinaire à la fin d'un mot.”—*Obs. sur la gramm. de Bopp*, par M. Eug. Burnouf.



by their native underlings. We have in our own copper coinage, similar and notorious examples of the Nágari character so badly executed, that few even in the present day could certify the letters intended. In the more recent coins, and in proportion as the Greek deteriorates, the Pehleví improves; and our best examples are derived from the coins of the unknown AZOZ. Guided by these, rather than by the strict analogy of the Chaldaic, I would venture to appropriate 𐎠 to *k*; 𐎡 and 𐎢 to *d*; 𐎣 and 𐎤 to *r*. As far however as examples go, 𐎠 or 𐎡 seems to stand indifferently for the two former, and for *t* likewise! Thus in the two last syllables of *Eucratidou*, we find 𐎠𐎡𐎢. (. . *tido*?) In the same of *Apollodotou*, we have 𐎠𐎡. . and 𐎠𐎢. . (*dato*?) In *Antila-kidou* 𐎠𐎢𐎣. ., the place of *k* is assumed by a letter, different from any hitherto found as such, and more like that we have on slender grounds set down as an *s*. 𐎢 may be the *k* affected by a vowel mark, or with an *r*, as it occurs also in *Eucratidou*.

It is only on convention, therefore, that I shall in future reserve

8. 𐎠, for *k* (and perhaps *g*).

9. 𐎡 or 𐎢 for *d* (sometimes misused for *t*?).

10. 𐎣 or 𐎤 for *r*.

The same confusion will be perceived in the uppermost of the *Nakshi-Rustam* inscriptions in KER PORTER'S Travels, the most faithful representation of those antiquities which we possess. Many reasons would induce me to suppose this alphabet to be the same as ours, the *k*, *l*, *d*, and *r* are so nearly allied; but the *m* forbids their union.

11. 𐎠 and 𐎡, *l*. Here again is a perplexing case: the latter occupies the place of *l*, in *Apollodotou*, *Lysiou*, *Azilisou*, *Antilakidou*: but the former occurs in the word for 'king' 𐎠𐎡𐎢𐎣 (*malakáo*) passim. It might be an *h*, and the latter word 𐎠𐎡𐎢𐎣 (*maharáo*); but of this we shall have to say more anon: at present I am constrained to preserve both forms under the head of *l*.

12. 𐎥, *f*. This letter occurs on no coins but those bearing on the reverse the Greek 𐀨; as *Kadphises*, *Pherros*, &c. It resembles considerably the common Pehleví form of *p*, and is only seen on the latest groups of coins; but it is common on the inscriptions of the cylinders found in the topes by Chev. VENTURA and M. COURT, and has there frequently a foot stroke, straight or curved, as in the 𐎥 above noted.

13. 𐎦, *p*? Whether this letter (𐎦), which appears only on the latter coins of our series, in connections yet unread, be a mis-shapen variety of the *f*, is hard to say. It is precisely the *p* of the known Pehleví, and if inverted, forms the *m* of the same alphabet.

14. 𐎧 *s*. This letter rests on slight foundation; namely, the penultimate of *Azilisou* 𐎠𐎡𐎢𐎣 (*aziliso*). It is however very similar to the Arabico-Persic-Pehleví *s* on the Sassanian coins, given in the table of

alphabets in LICHTENSTEIN'S *Tentamen Palæographiæ Assyrio-persicæ*.

15. 𐬀 and 𐬁, *ā*. This letter has so strong a likeness to the Hebrew *y ain*, that I have been tempted at once to assign to it the sound of broad *a*, without any positive example in any of the Greek names of princes to warrant it. Indeed, the *ain* being unknown in the Greek, it could not naturally express any member of that alphabet in the names of Greek princes, which may account for its absence there; but in the native words, its use is almost constant, and it frequently precedes 𐬂, forming the diphthong *áo* so prevalent in Zend words. It is moreover identical in form with the *a* of the sculptured Pehlevi inscriptions in Persia. No instance occurs of its beginning a word.

Several other letters are met with, for which counterparts in Greek cannot be so easily assigned. Some seem to be mere variations of form; but the knowledge of them will be essential before the writing on the cylinders can be decyphered.

16. 𐬃 seems to terminate words, and may therefore be equivalent to 𐬂. On the coin Pl. XX. No. 32, the combination 𐬃𐬂𐬀 occurs, which bears a strong resemblance to the word *malak*, as written in the ordinary form of Pehlevi; but if two languages were exhibited on one coin, the distinction would have been more marked.

17. 𐬄, in some cases seems a badly written 𐬂: in others it takes the place of *ε*, *n*; as in 𐬂𐬄𐬀𐬂 *minano*. In some examples it would be best explained as a vowel, as in the first syllable of *Eucratidou* . . 𐬄𐬂, also found written . . . 𐬄𐬂; and both these forms approach that of the Pehlevi vowels *e* and *u*.

18. 𐬅. This letter may naturally be supposed to be a variation in writing of 𐬆, which I have imagined to be the letter *k*, or *d*, affected with the vowel mark *i*; but so many examples may be shewn in which they represent *t* or *ti*, that perhaps both forms should be properly given to that letter.

19. 𐬆. This letter constantly occurs on the *Pherrou* coins, and on them only. It may be the 𐬅 inverted; but as the form 𐬆 also occurs once on the coins, and very frequently on the cylinders, it can hardly be denied a distinct existence. I have no authority for its value.

20. 𐬇. This letter is found representing the Greek *χ* in *Antimachou*; it has a considerable likeness to the *ch* of the common Pehlevi.

21. 𐬈. The curve at the lower end of the second stroke of this letter alone distinguishes it from the 𐬈, or *p*; on the cylinders it generally has the curve: the tail is there extended below the line, and sometimes looped.

22. 𐬉, may be a variation of the supposed *s*, 𐬉; or it may be the *k* affected by a vowel mark: it is a common letter on the cylinders. Sometimes the hook is introduced on the opposite side of the stem, thus 𐬉, and this form may be a different vowel affection of the 𐬉 or *k*.

23. ✠. This mark, which wears rather the look of an ornament, is found on the coins having *Hercules* for the reverse, and only on them. I should not have included it among the letters, had it not so closely resembled the Arabico-Persic form of *a*, depicted in LICHTENSTEIN'S table. He there states it to belong to the Sassanian coins, but I have not remarked it on any that I have examined, either in books or cabinets.

24. □. This letter may be a variety of  $\Lambda$ , or it may be a distinct letter. On the cylinders it has a tall stroke in the centre,  $\text{𐎧}$ ; taking the appearance of an inverted trident. I should have been inclined to pronounce it *zi* or *ji*, had I not already appropriated  $\Lambda$  to this syllabic form.

I need not say that all the above explanations are open to correction; and I fully expect before the end of the year, that the learned members of the Asiatic Society of Paris, who have now before their eyes the coins whence most of my data have been derived, with all that I had ventured to *guess* upon them communicated by letter, will have developed the whole alphabet, with an accuracy not to be attained, except through a previous knowledge of the ancient languages of Parthia, and Ariana.

The only types of the Pehleví character, with which we can institute a comparison of the above alphabet, are those derived from the imperfectly decyphered coins of the Sassanian dynasty of Persian monarchs; and the inscriptions on the sculptures at *Nakshi-Rustam*, *Nakshi-Rajab*, and the *Takhti-bostán*. These are attributed to the same period, on the certain authority of the names of BABEC, his son ARDASHIR, and grandson SHAPUR, found not only in the Pehleví, but also in the Greek version, which fortunately accompanies some of the inscriptions. The BARON DE SACY, to whose *Memoires sur les Antiquités de Perse*, the learned world was indebted for the restoration of these valuable monuments of antiquity, was only able to deal with *one* form of the Pehleví, namely, that situated below the Greek (see KER PORTER, II. 552): for the inscriptions are generally trilingual; the version above the Greek being more rude than the other, and having a striking resemblance to the Chaldaic. KER PORTER transcribes one or two portions of the upper inscriptions in Hebrew; and informs us, that DE SACY always found this character had the same meaning as the Hebrew, when transcribed letter for letter. This author has given in Plate XV. vol. i. of his *Travels*, a fine facsimile in the two languages of the *Nakshi-Rustam* text, which had not been decyphered at the time of the publication of his work. A considerable portion of the members of our alphabet exist precisely in the right hand version of this transcript;



such as 𐬀, 𐬁, 𐬂, 𐬃, 𐬄, 𐬅, 𐬆, 𐬇, &c. : but for want of a perfect alphabet, or of a Roman version of the inscription, no comparison can yet be made. The learned LICHTENSTEIN, in his dissertation on the arrow-headed character, has furnished a plate of all the varieties of Pehlevi and Zend, as known in his time, from the travels of NIEBUHR, &c. By way of exhibiting the analogy which exists between these and our new character, I have carefully set them in comparison, in Plate XIX., taking LICHTENSTEIN's imperfect alphabet of what he designates the *Arabico-Persic Zend*, as the only available one of this type. The *Pehlevi inscription* alphabet I have taken from KER PORTER's facsimiles; and the *Pehlevi of coins* from plates of coins in MARSDEN, KER PORTER, HYDE, &c., and from actual coins: but in most of the latter that I have seen, the letters are so very indistinctly formed, that it is quite impossible to read them; and, indeed, most of the attempts hitherto made have failed to pass the common titles:—the names are very obscure. A reflection here forces itself, that if the coins of the Sassanian court were so illegible, we need not be surprised at equal or greater difficulties attending those of the Bactrian princes.

In the 6th column I have inserted, at random, such of the letters on the cylinders, as approach in appearance to the coin types. No reliance however must be placed on this allocation, until a reading has been effected of some portion. It is only intended to shew, that the characters of the cylinders and coins are identical in their nature.

In the last column I have added the Zend alphabet, as restored with so much ability by M. BURNOURF. It has a few points of accordance with the Pehlevi; but the genius of it follows rather the Sanscrit type; and the constant expression of the vowels, long and short, distinguishes it essentially from the alphabets of Semitic origin.

Having thus completed our survey of the characters found on the Bactrian coins, and on the curious inscriptions extracted from the topes, (in which latter however we must expect to find such deviations from kaligraphy as a written text naturally exhibits,) let us now apply our uncertain knowledge, with circumspection, to the various names and titles on the coins themselves, and see how they may be read in Roman characters.

Plate XX. contains them all arranged—first, according to the full inscriptions; secondly, the names and titles separated. From what has been said above, I would venture thus to express the names of the Greek sovereigns in Roman letters.

Apollodotou, . . . . .	𐬀𐬎𐬌𐬌𐬀𐬎𐬀 <i>Apaladado</i>
Antilakidou, . . . . .	𐬀𐬎𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀 <i>Atikalikado.</i>
Antimachou, . . . . .	𐬀𐬎𐬌𐬌𐬀𐬎𐬀𐬌𐬌𐬀𐬎𐬀 <i>Atimacho.</i>

Azou,.....	𐭠𐭡𐭣 <i>Ajo or Ayo.</i>
Azilisou,.....	𐭠𐭡𐭣𐭠𐭣 <i>Ajiliso.</i>
Eucratidou,.....	𐭠𐭣𐭠𐭣𐭠𐭣 <i>Eukratido.</i>
Ermaiou,.....	𐭠𐭣𐭠𐭣𐭠𐭣 <i>Ermayo.</i>
Menandrou,.....	𐭠𐭣𐭠𐭣𐭠𐭣 or 𐭠𐭣𐭠𐭣 <i>Minano or Midano.</i>
Philoxenou,.....	𐭠𐭣𐭠𐭣𐭠𐭣 <i>Palatino or Palakino.</i>
Lysiou,.....	𐭠𐭣𐭠𐭣𐭠𐭣 or 𐭠𐭣𐭠𐭣 <i>Lisato, or Litato ?</i>
Nónou,.....	𐭠𐭣𐭠𐭣𐭠𐭣 <i>Ulalido ?</i>
Unadpherrou,....	𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 <i>Fareto nanado ?</i>

It must be confessed, that many of these are highly unsatisfactory, especially the last three. The name of KADPHISES is omitted, as being still more indistinct.

Turning now to the titles and epithets, it does not seem difficult to recognize the same appellation, for “king,” and “king of kings,” as is read on the sculptured inscriptions at *Nakshi-Rustam*, and on the Sassanian coins, 𐭠𐭣𐭠𐭣 *malako*, and 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣 *malakao-malako* (for *mala-kán-malaká*). When another epithet is introduced, such as “the great king of kings,” it is found interposed between the words *malakao* and *malako*, as 𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣𐭠𐭣. The same form of expression exists in the Hebrew מלכא רבנא מלכא דאתור *rex maximus rex Assyriæ*. Every one will remark the close resemblance of this expression with our text; as well as of מלכאן מלכא, the Pehleví title of the Persian sculptures, with 𐭠𐭣𐭠𐭣𐭠𐭣; the terminations only being different, as might be expected in a different dialect. But, if the language of our coins be Zend, the word *melek*, for king, should not be expected in it: especially when we afterwards find it replaced by *rao* and *rao nano rao*, on the KANERKOS coins. It was this circumstance that led me to imagine the reading might be *maharáo*; but the combination *maharáo-maharó* is inadmissible, and overthrows the conjecture.

Pass we now on to the next title of most common occurrence, 𐭠𐭣𐭠𐭣, or 𐭠𐭣𐭠𐭣, ΣΩΤΗΡΟΣ, the Saviour. By our system this must be rendered either *rakako*, *radako*, or *radado*. Now the first of these three forms is precisely what might be expected to be the Zend reading of the Sanscrit word रक्षक, *raksaka*, Saviour, and that alone is a strong argument in favor of its adoption as the true reading of the term.

The title ΜΕΓΑΛΟΤ ΒΑΣΙΛΕΥΣ, first, we are told, assumed by EUCRATIDES, belongs to so many of his successors, that we have no difficulty in finding the exact version of the term in the Pehleví. There are, however, decidedly two readings of it; one 𐭠𐭣𐭠𐭣𐭠𐭣, the other 𐭠𐭣𐭠𐭣, with the omission of the duplicated letter in the centre. The obvious rendering of these two expressions would be *kák-káo* and *kákáo*. But I find in M. BURNOUR's *Commentaire*, that the Zend word for “great,” is *maz*, from the Sanscrit *mahá*, to which our term has no

resemblance whatever. It has most similarity to the Tartar appellation *khákán*, common to monarchs of Bactria in later days; and it may not be unreasonable to assume this reading, until one more plausible is discovered. At first I was inclined to read it *ra-rao*, in conjunction with the preceding word *maharáo*, on the strength of the expression before alluded to, of *rao nano rao*, on the Kanerkos coins; but in no example have I found the first letter 𐰽 replaced by 𐰾. The collocation of the letters is, again, exactly similar to those of the Hebrew רַבְרַבָּ *rabreba*, maxinus; but for this reading we must suppose 𐰾 to be a *b*, which is contradicted by all other examples.

For ANIKHTOY, the unconquered, we find the terms 𐰽𐰺𐰍𐰾𐰍 *ápatilo*, and 𐰽𐰺𐰍𐰾𐰍 *apatilako*; and for ΝΙΚΗΦΟΡΟΥ, the conquest-bearing, 𐰽𐰺𐰍𐰾𐰍, *ájalako* or *ájalado*; of neither of these can I attempt a solution, and the examples being few, we can not be very certain of their correctness.

The inscription cut on the silver disc found in the casket of the Manikyála Tope, (Vol. iii. Pl. XXII. fig. 26,) may be read 𐰽𐰺𐰍𐰾𐰍𐰽𐰾𐰽𐰾𐰽𐰾 *famaro kanadako*; the second word without any very great straining might be conceived to be the native mode of writing *Kanerko*; and if this interpretation be allowed, we may indeed look upon this tope as the monument of that monarch.

The writing on the brass cylinder itself (fig. 20 *b* of the same plate), which was from my ignorance inverted in the engraving, seems to consist of the following Bactro-Pehleví characters 𐰽𐰺𐰍𐰾𐰍𐰽𐰾𐰽𐰾𐰽𐰾 𐰽𐰺𐰍𐰾𐰍𐰽𐰾𐰽𐰾𐰽𐰾, which in Roman letters would be *kad · · malapo, far · kamana papako*, the purport of which I must leave uninterpreted: nor will I endeavour to forestal the ingenuity of others, by any crude attempt to convert into Roman letters the longer inscriptions given by Mr. MASSON, from the Jelálabád cylinder, (Vol. iii. Pl. XXII.), and by M. COURT, from the stone slab of another Manikyála tope (Vol. iii. Pl. XXXIII.). I have already remarked, that this latter inscription contains, very legibly, in the second line, the word 𐰽𐰺𐰍𐰾𐰍 *malakáo*, identical with the royal designation so common upon the coins.

It is now indeed time to turn our attention to the coins themselves, whence our data for the construction of the Bactro-Pehleví alphabet have been derived. Of these I need do little more than furnish a few notes of reference to the accompanying six plates, in which I have brought down the series of selected specimens from Euthydemus to *Kadaphes Choranos*, a name so nearly allied to *Kadphises*, that the latter may be looked upon as its patronymic; while the title that follows it (*Choranos*) coincides so closely with what has been already described as existing on the *rao nano rao* group (vol. iii. p. 448), that it would seem to form the link of connection between them and the coins which bear Pehleví legends on the reverse.



*Coins with Greek inscriptions only.*

With EUTHYDEMUS of Magnesia, who conquered THEODOTUS II, B. C. 220, commences our present series : of his coinage I now possess a medal in silver, procured by MOHAN LÁL, for Dr. GERARD, near Kábul. It is superior in execution to the fine coin taken home by Lieut. BURNES. The exterior surface is of a dark-grey, like that of chloride of silver.

*Pl. XXV. fig. 1.*—EUTHYDEMUS, silver tetradrachma, weight 240 grs.

*Obverse.* Head of the king in high relief.

*Reverse.* HERCULES with his club, seated on clouds; inscription ΒΑΣΙΛΕΩΣ ΕΥΘΥΔΗΜΟΥ.

*Fig. 2.*—A hemidrachma of DEMETRIUS, silver, in the Ventura collection; a very beautiful coin, similar to one depicted in Sestini.

*Obverse.* Head of the king, with helmet shaped like an elephant's skin and tusks.

*Reverse.* HERCULES standing, inscription ΒΑΣΙΛΕΩΣ ΔΗΜΗΤΡΙΟΥ.

*AGATHOCLES.*

*Fig. 3.*—A silver coin of AGATHOCLES, in the Ventura collection.

*Obverse.* A well-executed head, with the royal fillet: short curly hair.

*Reverse.* Jupiter standing, holding a small female figure, having apparently a flambeau in either hand: on the sides ΒΑΣΙΛΕΩΣ ΑΓΑΘΟΚΛΕΟΥΣ, with a peculiar monogram.

The general appearance of the head, and of the figure on the reverse, resemble the unique coin of HELIOCLES which Mr. WILSON has sketched for me from VISCONTI's work. Should there have been any indistinctness in the first two letters of the name on that coin, we may find reason to erase HELIOCLES from the Bactrian monarchy, and to substitute AGATHOCLES, of whom Mr. MASSON has already made known to us ten very peculiar copper coins, (*Jour. III. Pl. ix. fig. 17.*) The inscription in Pehleví (?) on the reverse of those coins proves that they belong to a Bactrian prince, and are not to be ascribed to ALEXANDER's general of the same name, who is no where asserted to have assumed the regal power. The name is common enough. It was in revenge for a grievous insult offered to his family by one AGATHOCLES, prefect of the provinces beyond the Euphrates, under ANTIOCHUS THEOS, (B. C. 250,) that the Scythian ARSACES was roused to establish independent dominion in Parthia. The same party may have followed the example of assuming the title of king in some province of Bactria. That the coin does not belong to AGATHOCLES of Syracuse I can now assert with confidence, having before me the most beautiful plates of the coins of that sovereign, (whose name is always written in the Doric genitive *Agathocleos*, or *Agathocleios*,) in the 'Tresor de Numismatique', now under publication at Paris\*.

\* I discover in the same plate that the Greek coin (*obverse*, Minerva, and *reverse* Pegasus), described by me in the second vol. of this Journal (*Pl. I. fig. 2*) belongs



181 B. C. He was a cotemporary of MITHRIDATES I. of Parthia, who assisted him in repelling DEMETRIUS, king of *India*, as he is termed, beyond the Indian frontier, and finally driving him from his throne at the advanced age of 78 years. On the division of the conquered empire, MITHRIDATES had the provinces between the Hydaspes and Indus assigned to him; and EUCRATIDES, all the remainder, east and south, of his Indian possessions:—‘*all India*’ is the term used, but it is uncertain to what limit southward this expression should apply.

It has not yet been remarked by those who are curious in reconciling the names of Indian legend and Grecian history, that the names EUCRATIDES and VICRAMÁDITYA bear a close resemblance both in sound and in signification: while the epoch and the scene of their martial exploits are nearly identical. The Hindu accounts of VICRAMÁDITYA are not to be found in the regular Puránic histories, but only in separate legends, such as the *Vicrama Cheritra* and others, mentioned by WILFORD, (As. Res. IX. 117,) all teeming with confusion, contradictions, and absurdities in an extraordinary degree. The genealogical tables of the solar and lunar lines contain no such name, neither does it occur among the few notices of embassies to and from India to Syria and Rome, in the authors of the west†. EUCRATIDES’ empire was so extended and matured that he assumed the title of βασιλεὺς μέγας: thus the peaceful coin, *fig. 6*, was doubtless struck before his expeditions; those with the armed head, and the addition of “the great,” after his return: and it is remarkable that the latter only have a Pehleví legend on the reverse, being intended for circulation perhaps in his more southern provinces, or imitating in this respect the coins of MENANDER, whose reign in India had been so glorious. If the date assigned by BAYER (146 B. C.) to *Eucratides*’ death, be thought too far removed from the commencement of the *Samvat* era of VICRAMÁDITYA (56 B. C.), it may be argued, that as EUCRATIDES is acknowledged to be the last but one of the regular Bactrian kings, all the new names recently discovered—AGATHOCLES, MAYUS, PHILOXENUS, ANTIMACHUS, &c. must find their places before him in the list, which may easily bring down his date even a century.

The analogy between the Bactrian and the Indian heroes is, it must be confessed, of very slender texture, just enough to be hazarded as a web of speculation, which more skilful antiquarians may indulge their ingenuity in spinning out, or brushing aside as visionary.

† The embassy of “Porus” to AUGUSTUS must have been immediately after VICRAMÁDITYA.—It is stated that his letters were written in the *Greek character*. The Scythians were then pressing the country.





Fig. 5.—Has on the *obverse*, the Indian elephant, with a monogram, and the usual title; and on the *reverse*, a *Brahmany* bull, with the same Pehleví legend.

*Fig. 6.*—Is a copper coin in Dr. SWINEY'S collection, the precise fellow to that described by Major TOD, in the Royal Asiatic Society's Transactions.

*Figs. 7, 8.*—Are two from among several square copper coins brought down by MOHAN LA'L. They are nearly the same as the coin in Lieut. BURNES' collection, (J. A. S. vol. ii. pl. xi. fig. 7,) which, I then supposed to be a MENANDER, but which I am now able to recognize by its Pehlevi legend. The examples on these coins, are decisive of the orthography of 𐭠𐭣𐭥𐭥 (Soterus.)

## ANTILAKIDES.

*Figures 9, 10, 11, are three selected quadrangular coins of ANTILAKIDES, from six in the Ventura collection. The name was first made known by MASSON, who supposes from the beards, (which are not however so clear on the specimens before us,) that this prince and the next ATΣIOΣ belong to a separate dynasty. He detects the conical emblem of the reverse on one coin of EUCRATIDES. I have not however found any of the sort. One description will serve for all.*

*Obverse.* Head of the sovereign, with the legend ΒΑΣΙΛΕΩΣ ΝΙΚΗΦΟΡΟΥ ΑΝΤΙΑΚΙΔΟΥ.

*Reverse.* Two plumes waving over two conical caps or bee-hives? Monogram below **TΣ**, and Pehlevi inscription **𐭠𐭣𐭥𐭩𐭮𐭲 𐭡𐭯𐭪𐭫𐭴𐭰𐭵**, or *mālakdo ajalado atlikado*, or *átikalikado?*

LYSIUS.

*Fig. 12.*—A copper quadrangular coin of *LYSIUS*, similar to two in Masson's series of *AUSIUS* :—the first letter is clearly an *l*, in Greek, and this reading is confirmed by the Pehlevî  $\text{𐭪}$ . The monograms are the same as in the last coin.

*Obverse.* Head of the king with the legend ΒΑΣΙΛΕΩΣ ΑΝΙΚΗΤΟΥ ΑΥΣΙΟΥ.

*Reverse.* An elephant with a monogram ΑΣ, and the Pehleví inscription  
𐭣𐭥𐭭𐭥, . . . . . 𐭣𐭥𐭭𐭥 *malakáo* . . . . . *lisato*.

*Plate* XXI.

I have designed in this plate from the Ventura collection several very interesting coins, of new names and features, for which no locality can as yet be assigned. As almost all of them bear Pehlevi inscriptions, they are evidently Bactrian; but to admit them in the regular series of that dynasty, would greatly extend the catalogue of its princes. They rather bear out the fact of there having been several petty independent dynasties, like that at Nysa, for which Mr. Masson endeavours to set apart some of the coins to be presently mentioned.

PHILOXENUS.

Fig. 1.—A fine silver coin of PHILOXENUS in the Ventura collection. This name was borne by one of ALEXANDER'S generals, to whom Cilicia, west of the Euphrates, was assigned in the division of his conquests. The coin, therefore, cannot belong to him, though his title of 'unconquered' would argue his power and warlike propensity.







if so, it will fix the date to the latter half of the third century. At any rate, it is fair to suppose that the system was copied from the Roman coins, to which many other circumstances of imitation may be traced; among these, the soldier trampling on his vanquished foe in *fig. 14*; and the radiated head of *fig. 26*, the coin without a name, which is connected with the rest of the series by the equestrian reverse, seems an imitation of the radiated crown of the Roman emperors of the same period.

*Plate XXII. figs. 1, 2, 3.*—Three coins of Azos, having on the *obverse*, a Brahmany bull, and on the *reverse*, a panther or lion. The monograms on all three differ: legends in Greek and Pehleví as above described.

*Figs. 4, 5.*—On these the bull is placed with the Pehleví on the *reverse*, while a well-formed elephant occupies the place of honor on the *obverse*.

*Figs. 6, 7, 8.*—In these the place of the elephant is taken by a Bactrian camel of two humps. No name is visible on any, but the Pehleví word  $\text{𐭮𐭲𐭮}$  is plain on No. 8, and their general appearance allows us to class them with the foregoing coins of Azos.

*Fig. 9.*—Here a horseman, with couched spear, in a square or frame, occupies the *obverse*, and the bull again the *reverse*: the word *Azou* is distinct on both sides. The device and attitude of the horseman will be seen to link this series with the coins of *Nonos*, *Azilisos*, and others, that are as yet nameless.

*Figs. 10, 11.*—A figure seated on a chair, holding a cornucopia, marks the *obverse* of this variety; while on the *reverse*, we perceive a Hercules or Mercury. It was from *fig. 11*, (a coin presented by MOHAN LA'L to Dr. GRANT,) that I first discovered the name AZOT, afterwards traceable on so many others.

*Figs. 12, 13.*—The *obverse* of this variety affords important information, in the attitude of the seated prince. It plainly proves him to be oriental.

The scarf on the erect figure of the *reverse* is also peculiar. This coin accords with one depicted in the Manikyála plate, vol. iii. pl. xxvi. *fig. 2*.

*Plate XXIII. fig. 14.*—Is one of six coins in the Ventura cabinet of the same type. The soldier trampling on a prostrate foe betokens some victory. The female figure on the *reverse*, enveloped in flowers, seems to point to some mythological metamorphosis. The name and titles are distinct.

*Figs. 15, 16, 17, 18, 19, 20, 21.*—Are all closely allied, while they serve to explain *figs. 11, 12, and 15*, in the plate of Lieut. BURNES' coins, (J. A. S. vol. ii. p. 314,) and *figs. 30, 31, 32, 33, 45*, of MASSON'S fourth series, vol. iii. pl. x. They are for the most part of copper-plated, or billion, and in consequence well preserved; the single Pehlevi letters  $\text{𐭮}$ ,  $\text{𐭲}$ ,  $\text{𐭮}$ , and  $\text{𐭮}$  may be observed as monograms, besides the usual compounds. On 21 and 22, are the first indications of a fire altar.

*Fig. 22.*—This copper coin is the last on which the name Azos occurs, and although quite distinct in the Pehleví, it is corrupt and illegible in the Greek. The device is similar to the preceding, with exception of a curious circular monogram, which will be found also on the coins of *Kadaphes* hereafter. MASSON'S *fig. 47*, is the same coin.

*Fig. 23.*—A very deeply cut coin, commences a new series, in which, the form of the Greek letters is materially changed. The legend is now

BACIAEVC BACIAEWLN CWTHP MEIAC, without the insertion of any name\*; and the monogram is the one frequently described as the key symbol, or the trident with a ring below it.

In Pehleví the first portion corresponds with the Greek, **ΣΥΝΕΣΤΗΝ**; the conclusion is unfortunately not visible. The letter **𐬀** appears on the field of the *reverse*, which bears a portrait of a priest, extending his hand over a small fire-altar.

*Figs. 24 and 25*—May be safely called varieties of the above, still retaining the Pehleví on the reverse. A counterpart of fig. 24 will be found in fig. 15 of BURNES' collection.

*Fig. 26.*—This is by far the most common coin discovered in the Panjáb and Afghanistán. Bags full have been sent down in excellent preservation, and yet nothing can be elicited from them. The present specimen is engraved from a coin in Colonel STACY's cabinet, found in Malwa; but the same coin has been engraved in the *As. Res.* vol. xvii.; in BURNES' collection, fig. 13; also, 10 of pl. xiv., in the same volume; and in MASSON's series, 26, 27, 28. It was the first coin found in India on which Greek characters were discovered, or noticed. The trident monogram connects it with the foregoing series; but it is impossible to say to whom they both belong. I have placed them next to Azos, from the similarity of the horseman. They are all copper coins, of high relief, and generally in good preservation.

AZILISUS.

*Figs. 27, 28.*—Were it not that the name in these two coins is distinctly *AZIAISOY* in the Greek, and *𐭠𐭣𐭥𐭥𐭩𐭥* in the Pehlevi, they might both have been classed in the preceding group, especially with *fig. 9*. The bull of *fig. 28*, is surmounted by two monograms, like those of the *Lysius* coins. It is so far singular, that while the name of the prince *AZILISUS* seems compounded of the two names *Azos* and *Lysius*, the *obverse* and *reverse* of his coins should be counterparts of theirs. The name itself is quite new, and we can only venture to assign his position in proximity to his prototype, *Azos*.

Plate XXIV. HERMÆUS.

*Figs. 1, 2, 3, 4.* One silver and three copper coins of HERMÆUS, selected from a considerable number in order to develop the whole circle of marginal inscription, seldom complete on a single specimen. The description of one will serve for all, since, contrary to usage, the impression on the silver and copper is precisely alike.

*Fig. 1.*—A silver coin in the Gerard collection.

*Obverse.* The king's head with simple diadem; legend in corrupted Greek ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΕΡΜΑΙΟΥ.

\* Mr. MASSON attributed this series to a prince, whom he named *Sotereagas*.



*Reverse.* Jupiter seated; his right hand extended. Monogram 𐬰𐬀; Pehleví legend 𐬱𐬀𐬭𐬀𐬎𐬌 𐬱𐬀𐬭𐬀𐬎𐬌 𐬱𐬀𐬭𐬀𐬎𐬌, *malakáo rakako Ermayo*.

Mr. MASSON supposes HERMÆUS I. to have reigned at Nysa (hod. *Jelalabad*,) because one of the topes opened in that neighbourhood contained several of his coins; they have, however, been found in equal abundance in the Panjáb, and it will be safer in the present paucity of our knowledge to adhere to the general term "Bactrian," without attempting to subdivide the Greek dominion into the separate states, of which it probably consisted throughout the whole period of their rule.

#### UNADPHERRUS.

*Figs. 5, 6, 7, 8.*—Four coins of the prince made known to us by Mr. MASSON under the name of UNADPHERRUS. They are numerous, of rude fabric, and more clear on the Pehlevi than the Greek side. The device on all is the same, namely:

*Obverse.* A bearded head with diadem: inscription as made out from the combined specimens ΒΑCΙΑΕΩC CΩTHΓOC VNΑ□ΠΕΓΓOC V:—in some the titles are in the nominative case.

*Reverse.* A winged figure of Victory holding out a chaplet or bow: Pehleví inscription 𐬱𐬀𐬭𐬀𐬎𐬌 𐬱𐬀𐬭𐬀𐬎𐬌 𐬱𐬀𐬭𐬀𐬎𐬌.

This may be rendered *malakáo fareto nanado*; or the last word may be 𐬱𐬀𐬭𐬀𐬎𐬌 for *σωτηρος*. If 𐬱 be *p* and 𐬎 *h*, we might convert the word letter for letter into *phero*; making *f* an *r*. The first half of the name VNΑ□ or VNΑΔ seems to be omitted in the Pehleví, unless *nanado* be intended for it; but then the title 'Saviour' will be wanting.

The only recorded name that at all approaches to this barbarous appellation is *Phraotes* or *Phrahates*, whom PHILOSTRATUS asserts to have reigned at Taxiles, south of the Indus, about the commencement of the Christian era. He was visited by APOLLONIUS TYANÆUS in his travels, who conversed with him in the Greek language. The execution of the coins before us, does not well agree with the magnificence and elegance of PHRAOTES' court, as described by PHILOSTRATUS, "the residence of dignified virtue and sublime philosophy\*;" but much allowance may be made for exaggeration. The Bactrian sway was already broken, and the country in a disturbed state. "Whether Parthian or Indian, PHRAOTES was tributary to the Southern Scythians, whom he gladly subsidized to defend him against the more savage Huns, who finally drove before them the Scythians, who had seized upon the Bactrian kingdom†." APOLLONIUS describes a magnificent temple of the sun at Taxiles. The fact, frequently mentioned in history, of the native princes of *India* conversing and

\* Maurice's *Modern Hindostan*, I. 152.

† Ditto, I., 142.

writing in Greek, is satisfactorily confirmed by the discovery of the present coins bearing Greek legends with names evidently native.

*Figs. 9, 10, 11, 12, 13.*—This very numerous group of copper coins is attributed by MASSON to ERMÆUS the Second, the first three letters of whose name certainly appear on some few specimens (as *fig. 10*) ; but his name is not to be found on the reverse in the Pehleví, which is totally distinct from the preceding coins, and yet it is the same on all the specimens I have compared ; although great variety exists in the Greek legends, as if they had been copied at random from other coins. The device of all is the same.

*Obverse.* A head with curly hair, no beard, in general miserably engraved.

For marginal inscription ; *Fig. 9.* has . . . . ΔΕΩΣΣΤΗΡ□Σ ΣΤΑ□. . . . .

*Fig. 10,* ΒΑΣΙΑΕ. . . . ΕΓΜ. . . .

*Fig. 11.*— . . . . ΝΟ ΚΑΔΦΙCΗC and *fig. 12,* ΒΑCΙΑΕΩΣ. . . . . Ε□Υ.

*Reverse.* A spirited figure of HERCULES, standing with his club, and lion-skin cloak. Pehleví inscription, as well as it can be made out from a careful examination of a great many specimens, 𐭪𐭥𐭭𐭮𐭬𐭮𐭥 𐭪𐭥𐭭𐭮𐭬𐭮𐭥 𐭪𐭥𐭭𐭮𐭬𐭮𐭥.

This text differs so entirely from all we have hitherto seen, that I cannot attempt to decypher it, nor even to distinguish the titles from the name. I have merely placed 𐭪 at the head, from a faint trace of the initial word 𐭪𐭥𐭭𐭮𐭬𐭮𐭥, between the letters of which other characters appear to be introduced. The decided trace of KADPHISES' name on several coins of the type, incline me to place it at the lowest station in the present series, as a link with the series already fully described of that Indo-Scythic sovereign : and it will be remarked that the letter or symbol 𐭬 is visible on the *bull and raja* coins of this prince also ; indeed their whole Pehleví inscription much resembles, if it does not coincide entirely with, the present example.

#### KADAPHES.

*Figs. 14, 15, 16.*—If any thing were wanting, however, to connect the two lines, these coins would supply the gap. One of them was presented by Lieut. BURNES to the Society, and was mistaken for the horseman coin described in page 343. The name was more fully made out from six coins of VENTURA'S and three of KERAMAT ALI'S collections. The monogram agrees with one of the Azos series, *fig. 22,* as before remarked.

*Obverse.* A neatly engraved head with diadem and legend. . . . . ΚΑΔΑΦΕΣ ΧΟΠΑΝΟΥ.

*Reverse.* Jupiter seated, left hand extended ; the wheel monogram, and legend in nearly the same characters as that of the preceding coins.

This coin will form an appropriate conclusion to my present notice, which, I believe, has embraced all the specimens properly attributable to the Bactrian group. The fire-altar on the next or Indo-Scythic coinage, forms a convenient mark of distinction, as well as the

disuse of the Pehleví character, which extends no further than to the first coinage of the series, namely, that of KADPHISES, with the bull reverse ; and is quite illegible there, while the Greek is comparatively distinct. This group has, however, been sufficiently described in my former papers.

Before closing my present notice, I must use my privilege of amending the theory I advanced upon one of the coins from the Manikyála tope, (Vol. III, Pl. XXV, fig. 6, p. 441,) a Sassanian coin bearing the distinct Sanscrit name of *Sri Vásu Deva*. This being the patronymic of KRISHNA, I supposed the figure to represent that god as the Indian substitute for Mithra or  $\text{HAIO}\Sigma$ . The face, however, was that of an aged human being, and I think it may be more rationally accounted for as such, on the following grounds.

Ferishta asserts that BASDEO had assumed the throne of Canouj in the year 330, A. D. ; that BAHRAM the Persian king, was at his court in disguise, and was recognized by the nobleman who had taken tribute to Persia from the Indian king\*. BASDEO reigned 80 years, and one of his daughters was married to BAHRAM. Now under these circumstances, it is natural to suppose, that the Sassanian monarch, out of compliment, may have affixed his father-in-law's portrait and name on some of his own coin : and the strongest evidence is thus afforded both of the historical fact, and of the date of this individual coin of the Manikyála set.

*Proceedings of the Asiatic Society.*

*Wednesday Evening, July 1, 1835.*

The Honorable Sir EDWARD RYAN, President, in the chair.

The Proceedings of the last Meeting were read.

The following gentlemen, MESSRS. J. P. GRANT, WM. ADAM, W. H. BENSON, GEORGE EVANS, Lieut. A. S. PHAYRE, Mr. J. H. STOQUELER, Capt. J. G. TAYLOR, Mad. Cav. and Lieut. MONTRIOU, I. N. proposed at the last meeting, were balloted for, and duly elected members of the Society.

The Secretary read the following reply from Government to the memorial presented, in conformity with the resolution of the last meeting.

To the Honorable Sir EDWARD RYAN, Knt.

*Genl. Dept.*

*President of the Asiatic Society.*

HONORABLE SIR,

I have the honor to acknowledge the receipt of an address, dated 3rd instant, transmitted by you to the Governor General in Council, on behalf of the Asiatic Society.

2. I am directed in reply to forward to you a copy of orders issued by the Supreme Government, on the 7th March, to the Committee of Public Instruction, which will make the Society acquainted with the views and

\* Maurice, I., 150.



Power of letters	Hebrew or Chaldaic	Syrio-persic Zend of Sassanian Inscriptions according to Lichtenstein ditto from Ker Porter	Pehlevi of Inscriptions corrected from Ker Porter	Pehlevi of Sass. Coins from actual Coins from Marsdens Num. Or.	Bactrian Pehlevi from Bactrian and Indoscythic Coins from Cabul the Panjab &c	Bactrian Pehlevi from the Writings on the Cylinders found in the Topes or Tumuli in the Panjab &c	Zend Alphabet according to Burnouf's Commentaire sur le Yaçna.
A	𐤀	𐬀	𐬀	𐬀	𐬀? 𐬀 (see a')		𐬀 𐬀 𐬀 𐬀 𐬀 𐬀
B	𐤁	𐬁	𐬁	𐬁	𐬁 𐬁 𐬁	𐬁 𐬁 𐬁 𐬁	𐬁 𐬁
G	𐤂	𐬂		𐬂			gh 𐬂 g 𐬂
D	𐤃	𐬃	𐬃	𐬃	𐬃 𐬃 𐬃	𐬃 𐬃 𐬃 𐬃	ah 𐬃 d 𐬃
h.e	𐤄	𐬄	𐬄	𐬄	𐬄 𐬄 𐬄	𐬄 𐬄 𐬄 𐬄	ah 𐬄 𐬄 𐬄
U	𐤅	𐬅	𐬅	𐬅	𐬅 𐬅 𐬅		𐬅 𐬅 𐬅 𐬅 𐬅 𐬅 𐬅 𐬅
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ch.X	𐤇	𐬇					
T	𐤈	𐬈	𐬈	𐬈	𐬈 𐬈 𐬈	𐬈 𐬈 𐬈 𐬈	𐬈 𐬈 𐬈 𐬈
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N	𐤍	𐬍	𐬍	𐬍	𐬍 𐬍 𐬍	𐬍 𐬍 𐬍 𐬍	ng 𐬍 𐬍 𐬍 𐬍
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a.E	𐤏	𐬏					
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y.x	𐤒	𐬒					𐬒 𐬒 𐬒 𐬒
R	𐤓	𐬓	𐬓	𐬓	𐬓 𐬓 𐬓	𐬓 𐬓 𐬓 𐬓	𐬓 𐬓 𐬓 𐬓
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t.θ	𐤕	𐬕					
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Inscriptions in Greek and Pehlavi on Bactrian Coins.

- 1 ΒΑΣΙΛΕΥΣ ΜΕΓΑΛΟΥ ΕΥΚΡΑΤΙΔΟΥ  
2 ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΟΣ ΜΕΝΑΝΔΡΟΥ  
3 ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΟΣ ΑΠΟΛΛΟΔΟΤΟΥ  
4 ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΟΣ ΕΡΜΑΙΟΥ  
5 ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΖΟΥ  
6 ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΤΑΖΙΛΙΣΟΥ  
7 ΒΑΣΙΛΕΥΣ ΑΝΙΚΗΤΟΥ ΦΙΛΟΞΕΝΟΥ  
8 ΒΑΣΙΛΕΥΣ ΝΙΚΗΦΟΡΟΥ ΑΝΤΙΜΑΧΟΥ  
9 ΒΑΣΙΛΕΥΣ.....ΝΩΝΟΥ  
10 ΒΑΣΙΛΕΥΣ ΝΙΚΗΦΟΡΟΥ ΑΝΤΙΛΑΚΙΔΟΥ  
11 ΒΑΣΙΛΕΥΣ ΑΝΙΚΗΤΟΥ ΛΥΣΙΟΥ  
12 ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΟΣ VΝΑΔΦΕΡΡΟΥ  
13 ΒΑΣΙΛΕΥΣ ΣΤΗΡΟΣ ΣVΛΩ.....?  
14 ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝΩΤΗΡ ΜΕΓΑΛΟΟΜΝΗΚΑΔΦΙΧΗ  
15.....ΚΑΔΑΦΕΣ.....ΧΟΡΑΝΟΥ.....

Titles and Epithets.

- 16 ΒΑΣΙΛΕΥΣ  
17 ΜΕΓΑΛΟΥ  
18 ΣΩΤΗΡΟΣ  
19 ΑΝΙΚΗΤΟΥ  
20 ΝΙΚΗΦΟΡΟΥ

Names of Princes

- 21 ΑΠΟΛΛΟΔΟΤΟΥ  
22 ΑΝΤΙΛΑΚΙΔΟΥ  
23 ΑΝΤΙΜΑΧΟΥ  
24 ΑΖΟΥ  
25 ΑΖΙΛΙΣΟΥ  
26 ΕΥΚΡΑΤΙΔΟΥ  
27 ΕΡΜΑΙΟΥ  
28 ΜΕΝΑΝΔΡΟΥ  
29 ΛΥΣΙΟΥ  
30 ΦΙΛΟΞΕΝΟΥ  
31 ΝΩΝΟΥ  
32 ΣVΛΩ...(ΚΑΔΦΙΧΗ)  
33 VΝΑΔΦΕΡΡΟΥ

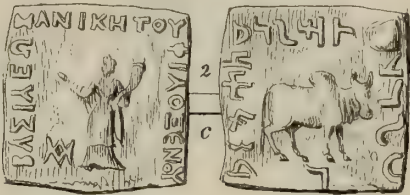




Bactrian Coins  
PHILOXENUS



ANTIMACHUS



NONUS

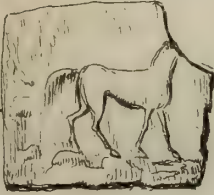


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c



Doubtful Names.



Nonus?



13



12



14



Planchon del. et sculp.





Bactrian Coins.  
AZUS



